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REVIEW OF A MASSACRE IN LANCASTER COUNTY, PENNSYLVANIA,
IN 1763.

THE melancholy account now to be exhibited is copied into Proud's History of Pennsylvania from a pamphlet which was printed immediately after the events occurred—entitled, "A Narrative of the late Massacre, in Lancaster County, of a number of Indians, friends of this Province :"—

"These Indians were the remains of a tribe of the Six Nations, settled at Conestogoe, and thence called Conestogoe Indians. On the first arrival of the English in Pennsylvania, messengers from this tribe came to welcome them, with presents of venison, corn and skins; and the whole tribe entered into a treaty of friendship with the first Proprietary, William Penn; which was to last as long as the sun should shine, or the waters run into the rivers.

"This treaty has been since frequently renewed, and the chain brightened, as they express it, from time to time. It has never been violated on their part, or ours till now.

As their lands by degrees were mostly purchased, and the settlement of the white people began to surround them, the Proprietary assigned them lands on the manor of Conestogoe, which they might not part with. There they have lived many years in friendship with their white neighbours, who loved them for their peaceable, inoffensive behaviour.

"It has always been observed that Indians, settled in the neighborhood of white people, do not increase but diminish continually. This tribe accordingly went on diminishing, till there remained in the town or manor, but 20 persons—seven men, five women and eight children, boys and girls.

"Of these, Shebaes was a very old man, having assisted at the second treaty, held with them by William Penn, 1701; and ever since continued a faithful friend to the English; he is said to have been an exceeding good man, considering his education, being naturally

of a most kind, benevolent temper.

"This little society continued the custom they had begun when more numerous, of addressing every new Governor, and every descendant of the first Proprietary, welcoming him to the province, assuring him of their fidelity, and praying a continuance of that favour and protection which they had hitherto experienced. They had accordingly sent up an address of this kind to our present Governor, John Penn, Esq. on his arrival; but the same was scarce delivered when the unfortunate catastrophe happened, which we are about to relate.

"On Wednesday the 14th of December, 1763, fifty seven men, from some of our frontier townships, who had projected the destruction of this little commonwealth, came all well mounted, and armed with firelocks, hangers and hatchets, having travelled through the country in the night to Conestogoe manor. There they surrounded the small village of Indian huts, and just at break of day, broke in upon them all at once. Only three men and two women and a young boy were found at home—the rest being out among the neighbouring white people. These poor defenceless creatures were immediately fired upon, stabbed and hatcheted to death! The good Shebaes among the rest, cut to pieces in his bed. All of them were scalped, and other wise horribly mangled. Then their

huts were set on fire, and most of them burnt down!

"The magistrates of Lancaster sent out to collect the remaining Indians, brought them into the town, for their better security against any farther attempts; and, it is said, condoled with them on the misfortune which had happened, took them by the hand and promised them protection. They were put into a work-house, a strong building, as the place of greatest safety.

"These cruel men again assembled themselves; and hearing that the remaining 14 Indians were in the work-house at Lancaster, they suddenly appeared before the town on the 27th of December. Fifty of them armed as before, dismounting, went directly to the work-house, and by violence broke open the door, and entered with the utmost fury in their countenances. When the poor wretches saw they had no protection nigh, nor could possibly escape, and being without the least weapon of defence, they divided their little families, the children clinging to their parents; they fell on their faces, protested their innocence, declared their love of the English, and that in their whole lives they had never done them injury; and in this posture *they all received the hatchet!* Men, women and children were every one inhumanly murdered in cold blood!

"The barbarous men who committed the atrocious fact, in defiance of government and

of all laws human and divine, and, to the eternal disgrace of their country and their colour, then mounted their horses, huzzaed in triumph, as if they had obtained a victory, and rode off unmolested !

"The bodies of the murdered were then brought out, exposed in the street till a hole could be made in the earth to receive and cover them. But the wickedness cannot be covered, and the guilt will lie on the whole land till justice is done to the murderers. The blood of the innocent will cry to heaven for vengeance."

"But these people, being chiefly presbyterians, seem to think they have a better justification—nothing less than the *word of God*. With the Scriptures in their hands and mouths, they can set at nought that express command—'*Thou shalt do no murder*,' and justify their wickedness by the command given to Joshua to *destroy the heathen* ! Horrid perversion of Scripture and religion ! to father the worst of crimes on the God of love and peace !"

The name neither of the writer nor the printer was given with this Narrative, but the Historian says they were "supposed to be as nearly connected as FRANKLIN and HALL."

As this horrid massacre took place in Pennsylvania, and as it is known that the religious principles and pacific policy of William Penn had occasioned peace for 70 years between the white people and the Indians ; it will

be natural for many to ask—How came this peace to be interrupted ? To this inquiry it may be answered, that several causes cooperated to produce the deplorable result ; but the principal cause was this—an inundation of foreigners came into the province with the principles and spirit of war, and excluded the Quakers from that share in the government which they had formerly possessed.

The presbyterians, who murdered the harmless tribe, are represented as deluded fanatics. Under the influence of a malignant enthusiasm they destroyed their poor Indian brethren as an acceptable sacrifice to the FATHER OF MERCIES. But how dreadful is that delusion which led professed Christians to believe that God could be pleased to see them engaged in murdering his *heathen children* ! this delusion however was not confined to the 57 murderers of the Conestogoe tribe, it was spread in a greater or less degree over the other provinces. It became, also, a kind of hereditary disease, which perhaps has not been wholly exterminated to this day. There are now not many of our countrymen who would approve the massacre in Pennsylvania ; but is it certain that the wars with the Indians in our own time will appear less abhorrent to future generations, than the massacre of the friendly tribe does to us ? We blush for deluded men who could so wantonly exterminate a harmless people. Why

do we not blush for the butcheries of our age? How often have rulers authorized the invasion of provinces, with as little justice and as little cause of offence, on the part of the invaded, as there was in the case of the massacre in Lancaster county!

Will any plead that the perpetrators of this atrocious deed had no authority from any government for what they did, and that this makes an essential difference between their conduct and the usual murders of the innocent in time of war? Let it then be supposed, that the same harmless tribe had been slaughtered by an order of some government: would this order have rendered the deed less unjust and horrible? If it would in any degree have abated the criminality of the immediate agents, would it not also have exposed the rulers who ordered the slaughter to the just vengeance of Heaven, and to the abhor-

rence of all good men? Yet how many hundreds of instances might be collected from history, in which murders of the innocent, equally atrocious and inhuman, have been ordered by rulers, who bore the name of Christians, and still gloried in such horrible exploits.

Wanton butcheries of the innocent, in the wars of rulers, are regarded as things of course, as unavoidable events, and always to be expected. The people of each nation have been disposed to excuse them in their own troops, or to cover them with a cloud of military glory. But such clouds will be dispersed; the Sun of righteousness and peace will shine; and the murders of war will yet appear in their true colours. Then the instigators of such scenes of barbarity and violence, will be numbered with the bewildered wretches who murdered the Conestogoe Indians.

WHEREFORE DO THE WICKED LIVE AND PROSPER?

THERE is scarcely any topic which has been more frequently the subject of doubtful and anxious contemplation, or has given rise to more bold and unjustifiable speculations concerning the moral government of God, than the little regard which seems to be paid to personal character in the distribution of temporal enjoyments. Men frequently indulge the sentiment, and sometimes have not hesitated to affirm, that it is utterly in-

consistent with the rectitude of divine government to distribute favors with a promiscuous hand to the just and the unjust. Why, say they, is not sentence against an evil work speedily executed? Why are bold offenders permitted to trample with impunity on every moral and religious right? Why is successful villainy allowed to insult the tears, and riot in the distresses of humble and injured innocence?

A little reflection will convince us that there is nothing in the circumstances attending the condition of the unrighteous that can impair our confidence in the moral government of God. We do not however deny that success frequently attends the wicked and that they thrive with all the luxuriance of the green bay tree. But it is nevertheless certain that men do not sufficiently discriminate between the *means* of happiness and happiness itself. A man may have all those possessions that are usually means of happiness, and yet be completely wretched. For it is the mind only which can furnish the principles of real enjoyment. Can popular applause confer any happiness on the wretch who is oppressed with the remorse and fearful apprehensions of a guilty conscience? Will the recollection of vast possessions soothe the guilty mind trembling at the near prospect of the opening tomb? Conscience will arraign the culprit at her bar, and subject him to the penalties of a spirit wounded with remorse and wrung with despair. In fact, there is scarcely any crime whose indulgence does not contain the seeds of its own punishment. The votaries of licentious pleasure purchase a transient gratification at the expense of their health and fortune. The envious man is continually wounding himself with the thorns which he has planted in his own pillow. He who indulges a spirit of pride is the most dependent of all

men, being obliged to trust his happiness to the caprice of every person with whom he is connected. Perhaps he may be endued with the robes of office and abound in the possession of wealth, and yet be liable to have the exclamation forced from him—"all this availeth me nothing," merely because some Mordecai withholds his tribute of respect.

Who would accept the miser's wealth, if he must also possess the miser's soul?—Doomed to suffer the most abject poverty in the midst of profusion—to be pointed at abroad, and to be distracted at home by the contending passions of desire and fear. The sons of riot and dissipation may deceive the unthinking multitude by their noisy mirth, but it is like the irrational and frenzied joy of the maniac who dances to the music of his chains. Guilty indulgences will be succeeded by the pangs of remorse—and it will generally be found that the observation of a heathen philosopher is perfectly correct—"As malefactors," he says, "when they go to punishment carry their own cross, so wickedness generally carries its own torment with it."

We see then that punishment overtakes the wicked in this life, much more frequently than is usually imagined. But even admitting what is frequently asserted, that bad men do not come into trouble more than others; still we can discover reasons abundantly sufficient to satisfy us of the propriety of delaying

their punishment. Indeed if exemplary punishment immediately succeeded the perpetration of crime, the most virtuous part of society would be involved in deep and complicated distress.

Society is a complicated machine, in which almost every member sustains a necessary, although perhaps a humble office. If you withdraw any one, even of the subordinate parts, its effect is in a greater or less degree experienced in other parts of the system. Suppose then that the moral government of the world were such that the punishment of the wicked was not delayed for a moment—suppose you were constituted a minister of divine justice, and that, in the warmth of your indignation, you were actually to call down fire from heaven on those bold transgressors, whom you esteem worthy of instant destruction; are you certain that no one else would feel the weight of your powerful displeasure? Is the person whom you deprive of existence wholly removed from all the tender and necessary connexions of life? Are you sure you have not broken the most important link in that chain from which was suspended the fondest wishes and fairest expectations of many who are more conspicuous for their virtues, than the offender for his sins? Is it not possible the strongest hopes—the most flourishing prospects and the dearest interests of an unoffending family, have been buried in the ruins of an individual?

Instead then of murmuring at the prosperity of the wicked, or questioning the rectitude of that system which permits the vicious to exist in the present state, we ought rather to admire that wonderful forbearance which is exercised in order to produce the happiness and security, the ease and enjoyment of the virtuous and the just. But there are other important reasons for the divine forbearance.

If punishment immediately succeeded the offence, life would not be a state of probation. Man could hardly advance his claims to the honour of being a free agent. Acting under the influence of immediate and tremendous punishment, his actions would be more the effect of constraint than of choice. His mind would be so agitated as to preclude the possibility of deliberation. He would have no opportunity of displaying the sincerity of attachment, or the purity of his motives by a voluntary and cheerful obedience. He could not walk by faith in the perfections of Jehovah, but by a slavish fear of his displeasure. Instead of a tender and indulgent Benefactor, God would rather appear to him a stern and implacable Judge and Executioner. The heart would not be attuned to the tender feelings of religion, because fear would usurp the place of love.

Should the Divine indignation instantly crush the wretch who disobeys, our real character would not display

itself. The disposition of a man is not to be determined by a few individual acts. Good men have sometimes obscured the dignity of their real characters by a few unworthy compliances ; and the most abandoned have by a few splendid deeds disguised themselves in the robes of angels of light. But God who reads the secret thoughts of the heart will judge us by our prevailing dispositions. He may discover reasons which are wholly removed from our observation, that induce him to spare those whom we should promptly destroy. They may possess correct principles which we have not been able to recognize. Possibly he who waits to be gracious perceives that by longer forbearance, by gentle and timely discipline, some latent sparks of goodness may be kindled to a flame. He who is not willing that any should perish, may prolong their existence, because, while life continues, there is a possibility of reformation.

The propriety of permitting the wicked to live and prosper will further appear, if we consider that the present life is designed to be a state of discipline and improvement, to fit us for more perfect happiness hereafter. The mixed state of society is peculiarly calculated to answer this purpose. The crimes of the wicked call into exercise some of the noblest virtues that adorn the hearts of the righteous. Were it not for this, men would possess little more

than a mere negative goodness. They would have no opportunity of displaying their sincerity, their magnanimity, patience, fortitude and forgiveness. They would lose one of the most powerful stimulants to vigilance and exertion. They could not exhibit the majesty of virtue by standing forth in the worst of times to resist the torrent of vice and immorality—to allure by their example—to reform by their instructions and reproof. Nay the very vices of the wicked may afford useful instruction to the righteous. They are enabled to avoid the dangers to which they are most exposed, by observing the small beginnings and gradual progress of those vices which have ruined many around them :—By seeing this man overwhelmed with poverty and disgrace by habitual intemperance, which originated in an unguarded indulgence of social feelings and merriment ;—another abandoned to the grossest profligacy and impiety, which may be traced to a neglect of public worship and the established duties of religion ;—a third sentenced to make public reparation to the laws for acts of fraud and theft, proceeding from an avaricious spirit, that was probably indulged at first in trifling deceptions and petty thefts—and so of almost every other crime. They stand as beacons to point out the rocks on which others have split. Not only this, they frequently render the virtuous resolutions of the righteous more strong, by ex-

hibiting sin in its most odious and disgusting forms—by presenting to our observation men whose intellectual powers might have assimilated them to angels, but whose corrupt passions have actually degraded them below the brutes; spectacles such as these cannot fail to impress and instruct.

These are some of the reasons, which are obvious to us; and without doubt in so vast a system as that of the universe, there are many reasons which we cannot comprehend, why bad men should be continued in society. But even from those considerations which have been advanced, we think no man can regard it as a subject of disquietude or complaint that the virtuous are not indulged with uninterrupted prosperity, or that speedy and summary justice is not inflicted on the workers of iniquity.

If, however, it shall be affirmed that there are occurrences which cannot be accounted for on any of the principles which have been advanced, yet the scriptures refer us to an event that will completely vindicate the moral government of God. Let not the righteous repine under the parental chastisements of God, nor distress themselves on account of the prosperity of evil doers;—and let the wicked also remember that their triumphing is short; for behold the day of the Lord will come when the apparent inequalities of the present life will be adjusted, and men shall receive according to their deeds. For we must all appear before the judgement seat of Christ, that every one may receive according to that he hath done, whether it be good or bad. A.

D. M. MANNI.

We frequently find in the annals of literature instances of longevity. Whoever wishes to display his erudition may name a considerable number. We however shall at present confine ourselves to the Tuscan Macrobius of our own day, viz. Sig. Domenico Moria Manni, a Florentine Scholar, incomparable and excellent on account of his study, manners and religion. He was born at Florence April 8th, 1690. His parents were Joseph Manni and Calerina daughter of Gio. Bootispa Patriarchi, some particular

friends admirers of his talents, assisted to instruct him in the Belles Lettres. However he was wont to call Casotti his master. Being the son of a Printer, he was obliged early to employ himself in that profession. His cultivation and assiduity perhaps, would have made him respectable in this art, equal to the Guinti, the Torrentini or the Gioliti; but the rigorous treatment of his father, in exacting from him labour and gain superior to his age, checked him. He was therefore imperceptibly led into the way of the literati

and by force of genius particularly devoted to the study of antiquity, history and his mother tongue. By the want of patrimonial inheritance, he had much difficulty to support his studies : and so much the more, being inclined to settle ; he married, at the age of 39, Calerina, daughter of Baccio Cappelli, by whom he had 18 children. Notwithstanding partly by frugality and partly industry, he was enabled not only to live reputably and educate his family, but even to purchase some lands, amongst which was a little villa with an estate near Impruneta in which he took great delight. His chief dependence was printing and some employments. An Author who prints on his own account in Italy supports the printer and bookseller, but generally does not promote his own interest. In Manni, however this circumstance was not verified ; because being thoroughly acquainted from education, with the typographic economy, he was able to make considerable profit, further augmented by a skilful choice of generous patrons. His principal occupation was a place among the officers of the General Archive at Florence which he held from 1750 to 1784. The putting in order of the writings of the Archive of the Morte Comune, intrusted to him and punctually executed in 1744, led him to this office. An employment of this nature did not divert him from his favourite studies, but rather confirmed them. Moreover the

Professorship of the Tuscan tongue in the seminary at Florence and the direction of the celebrated library strozziana, lately purchased by his Royal Highness, placed him more immediately in the class of the literati. He had these two posts given him in the same year, 1736 ; the first by the Archbishop Martelli the second by Carlo Tommaso Strozzi ; whose choice was fully justified by the publication of his Lectures and putting in order and illustrating the library. It would be now time to speak of his writings, the editions he procured for the Republic of Letters, and in short, of all the acquisitions he made for it, but who would wish to undertake the task of writing his eulogium ? His works were so many, that whoever would wish to comprehend them all, would scarcely be able to mention their titles. It is sufficient to say, he employed the whole time of his long life, excepting the engagements of the necessary charge and care of his family, in composing, copying and making annotations. He laid aside the pen, when the chill of constitution warned him of its approaching dissolution. There is a necessary death, which Bacon calls aridity ; this was his case on the 30th Nov. 1788, when inexorable fate envied him near 17 months to compleat a century. He left six children, 4 sons and 2 daughters to survive him ; but the works he has published will much longer survive. We pass over the

honours he acquired in his country, in the different magistracies, delegations and mayoralties he served; the patents he received from the most eminent Academies of Italy; a work dedicated to him by Bali Tommaso Farsetti, a noble Venetian and a Brief of Clemente, 14 addressed to him, in confirmation of his friendship when he was a monk. That which more immediately concerns us at present, is his character. We often look for practical philosophy where it ought to be, rather than where it really is. Here we find it in a man of learning who never received the principles of science in the University. Manni united to a copious erudition and knowledge of the Tuscan language, the humblest opinion of himself, great moderation, and a consummate delicacy in point of honour. He was affable with every one, whether in prosperous or adverse circumstances, sincere, respectful, ready to forgive, cheerful, scarcely ever dejected. He reckoned amongst his domestic troubles, the severities of his father; his sister who was confined to her bed from seven years old to the age of seventy-seven; his eldest son became foolish from a fright; his wife from the like accident, was rendered infirm and incapable of the affairs of the family for many years before

her death; lastly the charge of a numerous family. At the age of 90, he used to say that he seemed then to enjoy life. The article of Divine Providence was so evident to him that he could not by any means bear the least distrust of it in others; as he used to say, he had seen the clearest proofs of it in his own house. He thanked God for having given him genius for application and study, by which he had found great relief in his afflictions. He only feared he had not directed his labours to the glory of God; therefore he often rectified his intentions, that they might be approved. He felt with regret, the commendations bestowed on him by others, saying, he was not worthy of it. Thus to a correspondent, a nobleman of the Venetian state, who sought his acquaintance, in order to compile his life, he answered with great energy, that the seed of ambition is too much cherished in the breast of men of learning, which he had always endeavoured to stifle, therefore it appeared to him an indiscretion, when he was near the end of his days to form it. One might with truth affix to his tomb this epitaph: He lived many days for the benefit of learning, his family and country.—*Abridged from the Italian Mercury, June, 1789.*

THE KALIKAPURANA.

"In this abominable book human sacrifices are held to be a right inherent in the Princes, to whom they are a source of wealth, the cause of victory and other temporal blessings." *Christ. Obs. Sept. 1817, p. 583.*

The Kalikapurana is one of the Sacred Books of the Hindoos. The account of it was given by Abbe Dubois in his "Description of the Characters, Manners and Customs of the People of India." Human sacrifices are mentioned among the abominations practised by the Hindoos; and the Book which authorizes these sacrifices is denounced as an abominable Book."

The Hindoos have several customs of offering human sacrifices—as falling prostrate to be crushed to death by the wheels of the carriage on which their idol is moved, and the burning of women on the funeral piles of their deceased husbands. In other instances parents sacrifice a child by casting it into the Ganges, and, from the account before us, it appears that rulers are considered as having a right to sacrifice subjects. These sacrifices are made as religious offerings—as means of propitiating the Deity and procuring his favor. This being the case, it is very justly inferred by Christians that the Hindoos must have very unworthy conceptions of God, and that they impute to him a bloody and odious character. On the ground of these barbarous sacrifices—Christians

are urged to exert their influence and to do all they can to save the Hindoos from these fatal delusions, and to give them more just and noble conceptions of the Supreme Being.

As the Hindoos received these customs by tradition and education, and as they are enjoined in Books which are by them deemed sacred, it is found difficult to persuade them to abandon what has been so long regarded as essential to their welfare. Instances of conversion however have occurred through the instrumentality of missionaries; and no exertions are deemed too great to effect the abolition of such horrible sacrifices. Accordingly the most impressive appeals are made to excite the sympathy and compassion of Christians, and to persuade them to unite for the noble and beneficent object of converting the Hindoos from the error of their bloody ways.

Shall we discountenance such humane and benevolent efforts? God forbid!

Some questions, however, occur of a very important nature, and which seem to deserve serious attention. As the object is to convert Hindoos and other pagans to Christianity—this question occurs—"Are we better than they?" The answer will readily be given—"By nature we are not." The next question is—Are Christians better than Hindoos by practice?—Have Christians no custom of offer-

ing human sacrifices which is as bad or worse than those which we wish to reform in the Hindoos? Are there no professed Christians who persuade themselves and who try to persuade others, that human sacrifices are permitted and required by our Sacred Book—the Gospel of peace? And is this Book also such an “abominable Book?”

Do not a great majority of Christians admit that the “human sacrifices” made by war “are a right inherent in the Princes”—or other Rulers—“to whom they are a source of wealth, the cause of victory and other temporal blessings?” Do not many Christians try to prove that rulers have this right, and that it is the duty of subjects to consent to be thus sacrificed whenever the Ruler says the word? and that too without inquiring, why, or wherefore? Now if our sacred Book is of this abominable character—if it really teaches that rulers have a right whenever they please to sacrifice their subjects, by calling them into a field of battle—What is our Sacred Book better than the Kalikapurana?

As to the *mode* of offering human sacrifices, Christian rulers have certainly no advantage of the Hindoo princes; for it is not less horrible or inhuman to offer such sacrifices by murderous combat, and with hatred, malignity and revenge, than to offer them as a religious sacrifice, unaccompanied with these odious passions. In Christendom we do not see people prostrate them-

selves before the idol Jugger-naut to be crushed to death; but we see them prostrate before the idols Ambition, Avarice and Revenge, to be slaughtered by thousands and tens of thousands. We do not behold parents casting their children alive into the Ganges to be destroyed by sharks; but we see parents educate their children for war and slaughter, and tamely resign them to sharks in human form, whose avarice and ambition will swallow whole provinces, but never say, “it is enough.” And what is still worse, these destroyers of men are often idolized and praised by Christians as Saviors. The Hindoo bows his knee to an idol which can do him neither good nor harm; the Christian is too often seen paying homage and adoration to men who have acquired preeminence by doing mischief. And as though it were their delight to pour contempt on the character of the Messiah, Christians are seen extolling as Gods or Demi-Gods those who came *not to save men's lives, but to destroy them.*

In respect to the character imputed to God by the different customs of offering human sacrifices—that which is imputed by the custom of Christians is much more abhorrent than that suggested by the practice of the Hindoos. In both cases it is imagined that God approves the sacrifice. Are we then shocked to find the Hindoo imputing to God a character to be pleased with suicide, or with the offer-

ing of children by parents, or of subjects by rulers, not from enmity but from misapprehension respecting the nature of acceptable services? How much more shocking to suppose that God can be pleased with human sacrifices offered under the influence of murderous ambition, insatiable avarice, or implacable malignity and revenge! I can hardly conceive of a more detestable character, than that of a man who can delight to see armies of his brethren wantonly and maliciously butchering one another! How horrible then to suppose the Father of all is of such a character, that he can witness with complacency and approbation such scenes of carnage and murder among his children! Yet such a detestable character is imputed to God by warring Christians; for each of the parties at war supplicates his aid, and expects his approbation.

It is probably a truth that the people of every country are blind in regard to the immorality of the vicious customs in which they have been severally educated. Christians in general, for many ages, have been as blind to the immorality of war, as the Hindoos are to the evils of their peculiar and sanguinary customs. This blindness of Christians, however, is far more wonderful than that of the Hindoos; for the Books, regarded as sacred by the Hindoos, approve and require human sacrifices; but our Gospel of Salvation enjoins peace on earth and good will to all

men—it requires of each that love which worketh no ill to its neighbour. Besides, if we consider the dreadful amount of human sacrifices which are offered in the wars of Christians—the hatred, revenge and inhumanity with which these sacrifices are made, and the shocking extent of vice and misery produced by the custom—we shall see still greater reason to wonder at the blindness of Christians. Probably within the last 20 years a number of human beings has been sacrificed by the wars of Christendom equal to the present population of the U. States. To this we may add millions and millions more who have been wounded or bereaved, or reduced to wretchedness and despair, by these inhuman wars. Nor is this all; for there is scarcely a vice or a crime that can be named, which is not authorized, encouraged, excited or nourished by this detestable custom. If, therefore, the Christian's God is pleased with the custom of offering human sacrifices by war, he must be pleased with every vice and crime which is forbidden by the gospel.

The Christian is shocked when he reads Dr. Buchanan's account of the scenes which he witnessed at Jugernaut—the vast concourse of people, the blindness of the worshippers, the human sacrifices which were offered, and the piles of skulls and bones occasioned by the multitude of former sacrifices. On reading these accounts the

Christian feels as though something should be done; some great effort made to open the eyes of the Hindoos, and to abolish their dreadful customs. This is feeling as he ought to feel.

Now let this same Christian take the most authentic accounts of the modern wars of Christendom—let him read the descriptions of the renowned battles of Smolensko, Borodino, Leipzig and fifty others; let him compare these scenes of havoc and horror, and the conduct of Christians on these occasions, with the most revolting accounts of the Hindoos as given by Dr. Buchanan;—then let him say, in the fear of God, which country affords the more horrible scenes, and which people have the greater need of being converted to the Christian religion.

Military Ambition, Avarice and Revenge are the *Juggernauts* of Christendom. To these idols human sacrifices are offered in numbers almost surpassing belief, and in a manner the most inhuman. Dr. Buchanan speaks of Juggernaut as the *Moloch* of the Hindoos; but Christians also have their Molochs, more insatiable in their thirst for blood or their demands for human sacrifices than the Juggernaut of India; and the custom of war which has been semi-deified throughout Christendom is, in my opinion, more fatal as well as more repugnant to christian principles, than any one of the Hindoo customs described by the worthy wri-

ter of the "Christian Researches."

While therefore we applaud the benevolence which would convert the Hindoos to the Christian faith, and abolish their human sacrifices—we should not overlook the inconsistency of Christians, nor imagine that it is overlooked by God. All who are convinced of this inconsistency should feel no less concern for warring Christians than for superstitious pagans; they should be no less willing to exert themselves and to contribute of their property for the abolition of human sacrifices in Christendom, than in India. Indeed, it is important that Christians should first cast the beam out of their own eyes, that they may see more clearly to pluck the mote out of the eyes of their Hindoo brethren.

So long as the nations of Christendom shall continue in the practice of public war, their missionaries to the heathen, for the abolition of human sacrifices, must be subject to great embarrassments. For the heathen may with perfect propriety affirm, that, bad as their customs are, they have not one among them more inhuman, more impious or more horrible than the custom of war, to which Christians themselves have attached the highest renown; and that it cannot possibly be worse to offer human sacrifices after the manner of Hindoos, than after the manner of Christians.

While Christians shall gen-

erally believe that public wars are consistent with that spirit of meekness, love and forbearance which the gospel requires, the influence of Christianity on the character of nations must be very inconsiderable, compared with what it would be if the opposite opinion were generally adopted. As the popular opinion now is, the worst passions and the worst crimes which have any place in the history of man, are sanctioned by public authority, and practised as consistent with the gospel of Jesus Christ. But if the conduct of rulers and nations in their public wars is not morally evil, but consistent with

the precepts of the gospel, it is just, reasoning from the greater to the less, to infer, that private murder, robbery, and all the atrocious conduct of the most abandoned individuals in private life, are consistent with the christian religion; and on the whole, that there is no such thing as moral evil among men.

Hence we may safely conclude, either that Christians have been under the influence of "strong delusions," and have "believed a lie," in supposing that public wars are consistent with the precepts of the Messiah, or that the Gospel, like the Kalikapurana, is an "abominable Book."

OBJECTIONS TO THE ABOLITION OF CAPITAL PUNISHMENTS.

Objection 8. "We cannot conceive it to be reconcilable with the wisdom and goodness of God, to have enjoined any positive precepts upon any nation, in opposition to his moral precepts. He never suspends, nor counteracts, nor commands his creatures to counteract his moral rules."

Answer. The ways of God are past finding out! I will mention some facts. God commanded Abraham to sacrifice his innocent son Isaac! This appears to be a command to counteract the moral rule, Thou shalt not kill. I will grant that the command given to Abraham was binding on him; but I contend that no other father is bound by the command given to Abraham, to perform a similar act. In like manner I grant that the

penal laws given to the Israelites, were binding on them; but I contend that none of those laws are binding on us.

Obj. 9. "But the matter is put beyond all doubt by a solemn precept which God gave to Noah soon after the deluge, and consequently to all his posterity. Gen. ix. 6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. That this is a moral precept which was to stand in full force in all ages of time, is evident, because a moral reason is given to enforce it. If it remains true in all ages, that God made man in his own image, then the command to destroy the life of the murderer, founded on this reason, continues in full force and virtue."

Ans. In order to discover the true meaning of this text, I think it is necessary to attend to some of the next preceding verses. Verse 3. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." When man was first created, God gave him the herbs of the field, and the fruit of trees, for food. And in this verse, for the first time, he grants him permission to eat the flesh of animals. "Every moving thing that liveth shall be meat for you." The expression is unlimited and universal. It includes the whole genus of animals, or living creatures, of which mankind forms one species. But we find two important exceptions to this general rule in the two next verses. Verse 4. "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Here the eating of the blood of all animals is forbidden. Verse 5. "And surely your blood of your lives will I require: at the hand of every beast will I require it: and at the hand of man; at the hand of every man's brother, will I require the life of man." I would ask what other language could have been used, that would have impressed on the mind of man a higher sense of the sacred importance and inviolability of his life! This verse is a solemn denunciation against the shedding of any human blood: and is in perfect concord with the sixth commandment, which absolutely forbids it, without any

proviso, or exception. In the 5th verse men are warned not to shed any human blood; because God will require it at their hands. And lest that awful denunciation should prove insufficient to deter blood-thirsty man from committing the atrocious crime, in the sixth verse they are warned of the consequences, which in this life generally follow the bloody deed; as effects will follow their causes; namely, that by so doing they put their own lives in jeopardy. It rouses in the survivors, all the vindictive passions, jealousies and fears for their own safety, that are implanted in our nature. And these have generally been sufficient to cause the blood of the murderer to be shed; and thus the fore-warning in the text hath generally been verified. I consider this text, in connection with the context, not as a command to shed the blood of the murderer, but as a most solemn warning to every man not to take away the life of any human being, for food, or on any pretence whatever.

In the first place I would premise that our auxiliary verb *shall*, does not always imply a command. It is frequently used by the translators of the Bible in lieu of the verb *will*, as declarative of something to happen in future. Our Saviour said to his disciples, "One of you *shall* betray me." And again, "He that dippeth with me in the dish *shall* betray me." These are not to be considered as commands,

but only as declarations of what would come to pass. Our three words *shall be shed*, are expressed by one word in several ancient languages, and the same word stands for *will be shed*.

I consider the reason assigned, "For in the image of God made he man," that is, all mankind, as being good against all shedding of human blood; because all men, even *murderers*, are made in the image of God. This reason assigned in the text, instead of supporting the construction given to it by the objector, appears to me to be in direct contrast and opposition to it, and is, in my opinion, an irrefutable argument against the effusion of any human blood!

Obj. 10. "This command to punish the murderer with death, hath been viewed as binding on all mankind in every period of the world, by such as have been favoured with divine revelation; and they have acted accordingly, from age to age, down to the present time."

Ans. It seems that the objector does not pretend to have discovered in this chapter a divine command to inflict capital punishments for any crime, except murder. Now if mankind had restricted capital punishments to the crime of murder, there would have been some plausible grounds for his assertion. But it appears from all history, sacred and profane, that vast numbers of the human race have been put to death by judicial tribu-

nals for other crimes and pretences, or when perfectly innocent. The best estimate that I can make on my acquaintance with the history of man from the days of Noah to the present time, is, that of the many thousands who have been subjected to death by civil tribunals, not one out of twenty (perhaps I might say, not one out of an hundred) hath suffered for the crime of murder. Hence we may safely conclude that all those who have been favoured with divine revelation have *not* inflicted capital punishments in obedience to any supposed command in this chapter. It is further evident from the practice of all nations who have been favoured with divine revelation, that they have not viewed this text as a divine command to put all murderers to death, because the chief magistracy, in all nations that we are acquainted with, have constantly claimed and exercised a right of reprieving or pardoning all convicts for murder, as well as for all other crimes. Now if they had considered this text as containing a "positive command from God binding on all mankind to punish the murderer with death," they would not have claimed and exercised a prerogative of pardoning, or rescuing from that penalty, those whom God had sentenced to it.

Obj. 11. "The shedding of innocent blood is a crime of such a horrid nature, that, in numerous instances, such as have perpetrated it, on a cool

reflection upon their wickedness, have had their minds so harrowed with keen remorse, as to impel them to a confession of the fact, although they knew they must suffer death."

Ans. I would ask the objector, whether he thinks that death is the most suitable punishment for such sincere, remorseful, and broken-hearted penitents? Or does he imagine "that the lives of others would be endangered by such?" Will nothing short of their *extermination* satisfy the hardness of the human heart? God will not *break* the bruised reed, nor *quench* the smoking flax. He is merciful to penitent sinners! But their fellow men, their co-equals, subject to like frailties and infirmities, abhor and detest the blemishes in their own likenesses. They cannot endure the company of their frail fellow-sinners. They will not suffer them to remain on *God's earth, his appointed time*, even in confinement, or banishment!!!

Obj. 12. In the black catalogue of human crimes, we find some that are of so deep a dye, and so horribly wicked, that we can hardly devise punishments adequate to the crimes. Great crimes, call for great punishments. A repeal of all the capital statutes in the penal code, might weaken the energies of government, and strengthen the bands of iniquity.

Answer. There are two systems of laws, namely, *divine* and *human*; and both of these, generally speaking,

have a bearing on criminal causes.

It appears to me to be demonstrable from the reason and nature of things, that the civil judge in estimating the demerit of a civil crime, ought to consider it merely as a civil misdemeanor. In apportioning the reparation, or punishment of the crime, he ought to consider the sinfulness of the act as not coming within his jurisdiction. By sinfulness I mean the violations of the divine law. I believe the truth of this position, and the importance of this distinction, will be acknowledged by our ablest civilians in theory, however little it may have been regarded in practice. The popular cry of a blood thirsty mob, in the trial of civil crimes, may have too much influence on a judge possessing a moderate share of candour, discernment, and impartiality. Witness the trial and condemnation of our blessed Saviour before the civil tribunal of Pontius Pilate.

God says, "to me belongeth vengeance, and recompence: I will repay." Whenever men have usurped this sacred prerogative of the Deity, under the specious pretence of assisting the Almighty in punishing the violations of his law (or rather to make a pompous display of their own hatred of all iniquity) they have given deplorable and incontestible proofs of their own frailty, and incompetency! By usurping "the power of death for a time," and under the pretence of rooting out the tares

from among the wheat, they have, in numberless instances, rooted up the wheat also.

The prevention of crimes will conduce much more to the peace, security, and happiness of the community, than the punishment of them. The multitude of crimes denotes the corruptness of government: and, eventually, occasions impunity. In order to effect a cure, the remedy must be applied where the evil originated. The frequency of punishments, lessens their value. The cruelty and inhumanity of them, will multiply crimes: for cruelty and inhumanity, like most other things, will beget their own likenesses.

The civil ruler (as well as the head of a family) by governing himself, and by exercising his authority with moderation, will soon acquire the love and respect of all his subjects: for a man in authority hath ample means of gaining an ascendancy over all that are under him. By making them wise and happy, he will gain their affections; and these will increase and confirm his influence, and will beget in them a sincere regard for the laws. The path of duty will then become pleasant and delightful. And their love and respect for him, a sense of duty, and a regard to their own happiness, will ensure a more valuable, and more lasting obedience, than terror, compulsion, or cruelty.

The greatness of punishments does not have so beneficial an effect in preventing

crimes, as many persons are apt to imagine.

The threatening of death, would be wholly disregarded by a person in a paroxysm of rage, fortitude or despair. All our bloody statutes will not restrain the duellist, the assassin, or the desperado; who in order to obtain the object of his pursuit, will risk his own life, and brave all dangers. Mankind have found by long and sad experience, that the threatening and infliction of death, will not lesson moral depravity; because more extra crimes are generally committed during one capital trial, and public execution (exclusive of shedding his blood) than the culprit himself had been guilty of.

If our legislators would publicly acknowledge the sacred inviolability of the human life; and would renounce their *peculiar* privilege of *deliberately* shedding human blood, I firmly believe, that the duellist, and the assassin would no longer consider his profession as being *honourable*, and would renounce the practice.

Severity and cruelty, are more excusable in a savage, than in a citizen. They are insufferable in a christian! In the New Testament (the christian's constitution) we read much about our forgiving the trespasses of others against us, and but little about our punishing them. The Latin maxim, *Humanum est errare, Divinum parcere*, (it is man-like to transgress; God-like to forgive) is a noble spec-

imen of heathen philosophy. But the pure principles of christianity, instruct us more fully, and more forcibly, in our moral duties. The divine precept to do to others, as we would that others (circumstances exchanged) should do to us, is a perfect rule of moral rectitude. Can any sober, reflecting man, who hath ever sinned against his God and Judge, expect forgiveness at the day of general retribution, if his tender mercies towards a fellow creature, are cruelty? Can a professor of christianity, in the exercise of an unrelenting temper, with a good grace pray his Heavenly Father to forgive his trespasses, as he forgives those who have trespassed against him?

Mankind are not such unbiassed and competent judges in criminal causes, as they imagine themselves to be. They manifest great dexterity in discovering, and magnifying the failings of others.

Like Herschel's telescope, they bring into full view many failings of their neighbours, which would otherwise be invisible to the candid and naked eye. The beam in their own eye, magnifies the mote in the eye of their brother. It ought to have a contrary effect. A sense of their own frailties, ought to incline them to forgiveness; or at least to mercy and moderation.

I never beheld the public execution of any person with whom I had had any former acquaintance. But I have witnessed the execution of a number whom I never saw before they were conducted to the gallows. Their crimes were burglary, and desertion from our army. If such an affecting tragedy could force tears of sympathy from strangers, what would be the heart-rending agonies of an affectionate father, mother, brother, sister, or wife, to behold the unnatural scene?

SPEECH OF AN INDIAN CHIEF TO A SWEDISH MISSIONARY.

"In or about the year of our Lord, 1710, a Swedish Missionary preached a Sermon, at an Indian treaty, held in Conestogoe in Pennsylvania, in which sermon he set forth original sin, the necessity of a Mediator, and endeavoured by certain arguments to induce the Indians to embrace the christian religion. After he had ended his discourse one of the Indian Chiefs made a speech in reply to the sermon; and the discourses on both sides were made known

by interpreters. The Missionary upon his return to Sweden, published his sermon and the Indian's answer. Having wrote them in Latin, he dedicated them to the University of Upsal, and requested them to furnish him with arguments to confute such strong reasonings of the Indians. The Indian's speech, translated from the Latin, is as follows:

"Since the subject of his (the Missionary's) errand is to persuade us to embrace a new

doctrine, perhaps it may not be amiss, before we offer him the reasons why we cannot comply with his request, to acquaint him with the grounds and principles of that religion which he would have us abandon.

"Our forefathers were under a strong persuasion, as we are, that those who act well in this life shall be rewarded in the next, according to the degree of their virtue; and on the other hand that those who behave wickedly here, will undergo such punishments hereafter as are proportionate to the crimes they are guilty of. This hath been constantly and invariably received and acknowledged for a truth, through every successive generation of our ancestors. It could not have taken its rise from fable; for human fiction, however artfully and plausibly contrived, can never gain credit long among any people, where free inquiry is allowed; which was never denied by our ancestors, who, on the contrary thought it the sacred, inviolable, natural right of every man, to examine and judge for himself. Therefore we think it evident that our notion, concerning future rewards and punishments, was either revealed immediately from heaven to some of our forefathers, and from them descended to us, or that it was implanted in each of us at our creation, by the Creator of all things. Whatever the methods might have been, whereby God hath been pleased to make known to us his will,

and give us a knowledge of our duty, it is still in our sense a *divine revelation*.

"Now we desire to propose to him (the Missionary) some few questions. Does he believe that our forefathers, men eminent for their piety, constant and warm in the pursuit of virtue, hoping thereby to merit everlasting happiness, were all *damned*? Does he think that we, who are their zealous imitators in good works, and influenced by the same motives as they were, earnestly endeavouring with the greatest circumspection to tread the path of integrity, are in a state of damnation? If these be his sentiments, they are as impious as they are bold and daring.

"In the next place we beg that he would explain himself more particularly concerning the *revelation* he talks of. If he admits no other than what is contained in his written book, the contrary is evident from what has been shown before; but if he says, God has revealed himself to us, but not sufficient for our salvation; then we ask, to what purpose should he have revealed himself to us in any wise? It is clear, that a revelation, insufficient to save, cannot put us in a better condition, than we should be in without any revelation at all. We cannot conceive that God should point out to us the end we ought to aim at, without opening to us the way to arrive at that end. But supposing our understanding to be so far illuminated, as to know it to be our

duty to please God, who yet hath left us under an incapacity of doing it, will this Missionary therefore conclude that we shall be *eternally damned*? Will he take upon him to pronounce damnation against us, for not doing those things which he himself acknowledges were impossible by us to be done? It is our opinion that every man is possessed of sufficient knowledge for his salvation. The Almighty, for any thing we know, may have communicated the knowledge of himself to a different race of people in a different manner.

"Some say they have the will of God in writing; be it so, their *revelation* has no advantage above ours; since both must be equally sufficient to save—otherwise the end of revelation would be frustrated. Besides, if they are both true, they must be in substance the same; and the difference can only lie in the mode of communication. He tells us there are many precepts in his written revelation, which we are entirely ignorant of. But these *written commands* can only be designed for those who have the writings; they cannot possibly regard us. Had the Almighty thought so much necessary to our salvation, his goodness would not have deferred the communication of it to us; and to say, that in a matter so necessary, he could not at one and the same time equally reveal himself to all mankind, is nothing less than an absolute denial of his omnipotence. Without doubt he can make

his will manifest without the help of any book, or the assistance of any bookish man whatever.

"We shall in the next place, consider the arguments which arise from a consideration of *Providence*. If we are the work of God, which I presume will not be denied, it follows from thence, that we are under the care and protection of God; for it cannot be supposed that the Deity should abandon his own creatures, and be utterly regardless of their welfare. Then, to say that the Almighty hath permitted us to remain in a fatal error, through so many ages, is to represent him as a tyrant. How is it consistent with his justice to force life upon a race of mortals, without their consent, and then *damn them eternally*, without ever opening to them a door of salvation? Our conceptions of the gracious God are more noble; and we think that those who teach otherwise do little less than blaspheme.

"Again, it is through the goodness of the Almighty that from the beginning of time, through many generations to this day, our name has been preserved, unblotted out by enemies, unreduced to nothing. By the same care we now enjoy our lives, are furnished with the necessary means of preserving those lives. But all these are trifling, compared with our salvation.

"Therefore, since God hath been so careful of us in matters of little consequence, it would be absurd to affirm that

he has neglected us in a case of the greatest importance. Admit that he hath forsaken us, yet it could not have been without a just cause. Let us suppose that a heinous crime was committed by one of our ancestors, like to that which we are told happened among another race of people; in such a case, God would certainly punish the *criminal*, but would never involve us who are innocent in his guilt. Those who think otherwise must make the Almighty a very whimsical, ill-natured being.

"Once more, are the Christians more virtuous? or rather, are they not more vicious than we are? If so, how came it to pass that they are the objects of God's beneficence, while we are neglected? Does the Deity confer his favors without reason, and with so much partiality? In a word, we find the Christians much more depraved in their morals than ourselves, and *we judge of their doctrine by the badness of their lives.*"

Proud's Hist. of Pennsylvania, Vol. ii. pages 313—15.

Mr. Proud says this "has been printed in Pennsylvania as a genuine speech of an In-

dian Chief in that Province. But whether it be really so, or not, it certainly contains arguments which have been used by some of these people." The last paragraph deserves the serious attention of all our countrymen, as it probably suggests the principal reason why the attempts to Christianise the Indians have been so ineffectual. The Missionaries to the Indians have probably been men of exemplary deportment; but this is not sufficient to convince the Indians that our religion is of the most benevolent character, while so great a part of the white people with whom they have intercourse, are men of depraved morals, and disposed to cheat and injure them. Besides, our inhuman and exterminating wars against the Indians from age to age, must have had a powerful influence to prepossess the survivors of the unhappy tribes against the white people, and against the religion which they profess. How can they believe that we are under the influence of a beneficent and peaceful religion, while our conduct towards them is of such a cruel and revengeful character?

ANNIVERSARY CELEBRATIONS.

Anniversary Festivals in commemoration of remarkable occurrences of Providence, originated probably in a Divine Institution. The Passover of the Israelites was the first Festival of the kind which is recorded in history. A

particular account of this is given in the twelfth chapter of Exodus. Its object was to perpetuate a remembrance of the goodness of God in that event which effected the emancipation of the Israelites from their servitude to Pharaoh.

Many extraordinary judgments had been inflicted on the Egyptians prior to the destruction of their first born, and all for the purpose of inducing the monarch to comply with the mandate of God, to let the Israelites depart out of Egypt. But these had proved ineffectual. Another calamity was about to be inflicted, which God foresaw would produce the intended effect. Of this he informed Moses, and also directed him what to do, that the Israelites might escape the calamity which was coming upon the land, in the death of all the first born of the Egyptians. At the same time he appointed a memorial of his goodness, which was to be annually observed by the Israelites from age to age.

After God had described the ceremonies of the Passover, Moses said to the children of Israel—"And ye shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass when ye be come to the land which the Lord will give you according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses."

From the whole account it is very evident, that this Festival was to be observed in a manner strictly religious—in

a manner adapted to excite and perpetuate a grateful sense of the obligations which the Israelites were under to God as their Deliverer from oppression.

We shall not pretend that the people of this country are under any obligations to adopt the ceremonies of the Passover, in any of their Anniversary celebrations. But if we commemorate, in any form, remarkable displays of Divine benignity towards our country, can any Christian deny, that it should be done in that manner which will be most honorary and acceptable to God?

The Declaration of Independence is perhaps more generally celebrated in this country by an Anniversary Festival than any other event. We do not object to a grateful observance of the Fourth of July as a memorial of that Declaration. Perhaps, however it would have been as proper and more useful to have selected the day on which the Treaty of Peace was signed, which ratified the Declaration of Independance, and put an end to the calamities through which our country passed in the struggle for liberty. But whatever event is commemorated as an expression of Divine mercy, or whatever day is selected for the celebration, it is undeniable that our first care should be, to glorify and please that God who is the source of all our blessings. The conduct of people on these occasions, and all the public performances,

should be adopted to express gratitude to God, and to impress on the minds of all who attend, a lasting sense of his goodness to a guilty people, and of their constant dependence on his mercy.

As people in every country are too prone to be forgetful of their heavenly Benefactor, and to misimprove his mercies, it would perhaps be suitable for Christians of every denomination in this favored land, to make a serious inquiry, whether the Fourth of July has been generally observed in the most useful manner? and whether some changes and improvements might not be made which would conduce both to the honour of God and the welfare of our country?

We may presume that the Declaration of Independence was not intended to declare this nation *independent of God*; and if not, our celebrations should be such as to evince a sacred regard to Him by whom the favor was conferred, and who still holds our national destiny in his hands. We should *forbear* whatever would provoke his displeasure, and *do* what we can to secure a continuance of the favor which we so highly prize. If we take into view the character of God and the nature of his requirements, we may perhaps discover some ground for improving our modes of celebration. We shall not now attempt a full discussion of the important subject, but merely suggest a few things for consideration.

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1. In view of the greatness of our obligations to God, we may ask, whether it would not be an improvement of our celebrations if they should be more devoted to the praise of God, and less to the praise of men?

2. As God is the father of all men, and as he requires of Christians love and good will to all, might not our celebrations be improved by excluding from them every thing which is adapted to excite or perpetuate a spirit of hatred, bitterness and animosity towards any nation, any sect or party, or any human being—and by cultivating, on all such occasions, a spirit of universal benevolence, kindness and peace?

3. Notwithstanding the independence and liberty which are enjoyed by the white people of these states, there is nearly a sixth part of the human beings in this land of freedom who are held in a state of slavery by the strong arm of government! Might not then our celebrations be improved by calling to mind the unhappy condition of our black brethren—by cultivating towards them the spirit of fraternal sympathy and kindness, and by united prayers and endeavors that they may become sharers in the blessings of liberty—and that we may become a more consistent people?

If a reformation in these three particulars should be effected, the consequences might be very important to our country, and render our celebrations a means of pro-

longing our liberty and independence. On the plan proposed our anniversaries would be far more likely to meet the approbation of God, whose favor is life. They would also tend to eradicate those national and party prejudices which endanger the peace of the country, and consequently endanger our rights, our freedom and independence. So far as our celebrations partake of the nature of boasting, and are devoted to the purpose of exciting malignant and warring passions, they must be offensive to God, and unbecoming a Christian people.

The case of the enslaved Africans, if duly considered, would have a powerful tendency to restrain us from national boasting while commemorating the event of our Independence. How very trifling was the oppression which we experienced from Great Britain, compared with that which the slaves endure under the government of our choice! It is now 42 years since we declared ourselves a free and independent nation; and during the whole of this period we have inflicted a *thousand fold* more suffering on the Africans than we had endured from the hand of Great Britain prior to resisting unto blood! and how little have we done to wipe away this foul reproach from our national character!

Were it not our own case, what should we think of a people who, without a tear or a blush, could see their newspapers filled from year to

year with such inconsistency as the following?—Some columns crowded with accounts of splendid celebrations of freedom and independence—accompanied with reproaches against the people whose government had formerly oppressed them—with boasting representations of their past achievements in a war for liberty—and a readiness to shed the last drop of their blood in defence of personal rights: While other columns contain accounts of many thousands of slaves in several of the states—of the laws which prohibit the slaves from meeting together for religious or mental instruction—of the penalties inflicted on those who have ventured to teach them in public meetings—of slaves who have been shot, knocked on the head, or whipped to death by inhuman masters—also advertisements for run-away slaves, and for the *sale* of human beings at *public auction*—some whole families, the husband, wife and children together, or separately, as may best suit the purchaser! And what must God think of a people among whom he beholds such inconsistency, and to whom he has been peculiarly gracious.

Were our celebrations conducted on the principles of Christian benevolence, and accompanied with proper efforts to extend the blessings of freedom according to the principles avowed in the Declaration of Independence; and were the greater portion of the expense of celebrations appropriated as an *Emancipa-*

ing Fund, to be employed in behalf of the oppressed—then might we with consistency raise our cries to the Father of all, and plead with him for the pardon of our past transgressions, and for a continuance of his smiles on our republican institutions. But

while we remain deaf to the cries of the enslaved blacks, with what face can we look to their Father and our Father, to their God and our God, for a continuance of those blessings to ourselves, which we unjustly deny to our African brethren?

INTELLIGENCE.

CONNECTICUT ASYLUM FOR THE DEAF AND DUMB.

Extract from the Second Report.

THE Directors respectfully present the following Report:—

The history of its past year furnishes a new occasion of gratitude to Almighty God, to all who feel interested in the welfare of the Asylum. During this period the pupils have enjoyed an unusual degree of health, and we again witness their return, delighted at the prospect which the coming year affords them of domestic enjoyment with each other, and of further improvement in intellectual and religious knowledge. Many thanks are due to the "author of every good and perfect gift," for the various blessings which He has scattered in the paths of these our unfortunate fellow beings;—especially for the preservation of the life and health of their worthy companion in misfortune, to whose faithful and successful labours, under God, they and their friends owe so much; for the remarkable deference and obedience which they have generally exhibited towards those who have had the care of them; for the faithful industry with which they have pursued their studies; and for the harmony and good-will which have marked their happy intercourse with each other,—an intercourse, too, which has contributed, in no small degree, to their improvement in the acquisition of language, by affording them frequent opportunities of conversation with their instructors and each other.—They have secured, also, the universal affection and esteem of their acquaintances in the

town in which they reside. And this deserved praise is bestowed upon them, not to excite their vanity, but for the better purpose of encouraging them in the way of well doing; of affording consolation to their friends; and, may we add, of leading all who feel interested in their happiness, to think how much gratitude is due to that Saviour, by whose continual intercession, so many comforts have descended from the source of all good, to soothe and to cheer them.

Thus far the labours of the instructors have been principally directed to the improvement of the pupils in *written language*. This is the only avenue to the various departments of knowledge which books contain, and which must, forever, be inaccessible to the deaf and dumb, until they become familiar with the powers and use of letters in their various forms and combinations. This, also, is necessary even for the purposes of their common intercourse with mankind, most of whom know nothing of the manner in which thoughts can so easily and distinctly be expressed by signs and gestures.

How far the use of written language, as a medium for the communication of thought, has been successfully taught in the Asylum during the past year, may be perhaps estimated from a few specimens of the compositions of some of the most advanced pupils, *entirely original* with regard to thought, style, choice of words, and orthography, which are annexed to this report.

Of the general success, too, which has crowned the labours of the instructors, and the very faithful and

assiduous application of the pupils, the directors deem it but justice to say, that it has removed the doubts of many incredulous, and the forebodings of many fearful persons; that it has settled the question of the practicability of affording ample useful instruction in the various departments of intellectual and religious knowledge to the intelligent deaf and dumb; that it has gained the decided approbation of those who have visited the school; and, that, so far as the information of the Directors has extended, it has equalled the most sanguine expectations of the parents and friends of the pupils.

Much time and patient labour, however, will yet be necessary to place this infant establishment upon such a basis that it can enjoy all the facilities of improvement which a long course of experience has furnished to similar institutions in Europe.

The instructors have felt it to be their duty to exert themselves to convey useful religious knowledge to their pupils, and there is reason to believe that their exertions have not been without success. In a regular series of written lectures, always explained and illustrated by signs, the principal events recorded in the sacred volume, with some of its essential doctrines, have been communicated to the most attentive group of expectants of delight, which perhaps the eye ever witnessed. To their astonished view has been opened the sublime idea of the Infinite and Eternal God, the Creator and Sustainer of all things, concerning whose existence and character some of these imprisoned minds seemed to have had scarcely any conception, while those of mature age, who had been led by the instruction of their friends to the contemplation of some Being in the heavens, evidently had formed of him the most crude, and, in some instances, the most absurd notions. A knowledge, also, of the soul's immortality, of a future state of retribution, and of the manner in which their eternal existence may be rendered happy, has been, in part at least, unfolded to them. They have been taught, too, how much love they owe to their Heavenly Father; how

they ought, by their own expressive language of signs, to pray to him; and how they are bound to imitate the example of Christ in the habitual exercise of charity and good-will towards all their fellow-men. The more advanced pupils have understood these truths to a very considerable extent, and all have made such progress in the acquisition of religious knowledge, as to sanction the belief, that nothing but persevering efforts will be necessary for the complete developement to their minds of those truths, the understanding and belief of which, under the blessing of God, will conduce to their own present and future happiness, and fit them for usefulness in the world. It is a fact, too, which ought to encourage the hopes, and animate the prayers, of all the friends of the Asylum, that the knowledge already imparted to the pupils has had a very happy influence upon them; while the eagerness with which they receive instruction, and the interest with which they often converse about it, with their teachers, and among themselves, afford a truly animating prospect.

The domestic happiness, too, of so numerous a family; its religious order; its good manners and morals; with its thousand nameless wants, demand the care of those who will supply the place of father and mother. And the Directors feel a peculiar pleasure in making it known to the friends of the Asylum, that its superintendence is entrusted to the Rev. Samuel Whittlesey and his lady, in whose parental watchfulness and kindness they place the most entire confidence, trusting, that under their fostering care the pupils of this Asylum will grow up to increased respectability and usefulness.

All this machinery cannot move without considerable expense, and the fact is, that each pupil has been charged a less annual sum for board, washing, and tuition than these articles have cost the Asylum. Applications for admission are constantly received, and it will be impossible for the Institution to enlarge the sphere of its usefulness without such aid, either from public or private munificence, as will enable it to pro-

vide instructors, erect buildings, and purchase grounds for the improvement and accommodation of its increasing numbers.

Specimens of original composition, by some of the most advanced pupils in the Asylum.

The writer of the following letter is a lady of mature age, who has been in the Asylum since April 15th, 1817. At the time of her admission she could not write even the simplest phrases; so that in a little less than one year, she has made the progress which this, her own composition, will indicate.

Hartford April 3d 1818

MY DEAR FRIEND.

I am writing myself an original lesson. I intend to write letter to you. I was agreeably talking with you. I hope you will be better. I was agreeably surprised to see G. W's letter their gift of money to the Asylum. I am in the class of Mr. G. who has 11 pupils. Every Saturday morning Mr. C. explained and lectured all the deaf and dumb who attentively about God and Christ &c. also Mr. G. prayed and made signs with us up. We learn a little of the bible. David was inspired, who wrote the psalm to sing. Mary's child of Jesus Christ was the son of God,—They were in a manger of the stable no room and inn. Joseph was poor, who was a good man, he was a carpenter. Joseph was married to Mary. Jesus Christ died to save us. Moses was very meek. Anciently Noah's ark floated on the waters deluge. Mr. C. was at Washington last January he returned 4 1-2 weeks. He saw the President and Congress. Miss F. and I were teachers alternately to our pupils which made us glad while Mr. C. was in Washington. I wish to stay here. I like the Asylum very much. There are thirty-one pupils in the Asylum—they are very well. I am very happy with all my friends the deaf and dumb. Every noon I am teacher and make signs to my 2 pupils. The roads are very bad now. It is unpleasant day. I have often gone to church. The deaf and dumb were very glad to come in the Asylum. We thanked God. I hope I love God and Christ.

I hope to be forgive and have peace and avoid wickedness. God is a spirit. Anciently I have never read the bible. I wish to read the bible very much. I am busy with writing and learning.

I am your's affectionately friend,

The following specimen will show the improvement made in eleven months by a youth of fourteen years of age, who at the time of his admission was incapable of writing any words excepting the names of a few of the most common objects, and places, and of some of his acquaintances.

Hartford April 3d 1818.

MY DEAR THOMAS,

T. H. G. requested me to write this letter. Thomas will show this letter to his father. I did not know God and Jesus Christ before I came to the asylum. L. C. first taught me about God and Jesus Christ. L. C. teaches the deaf and dumb every Saturday morning about bible. We must pray to God from temptation. Lead us not into temptation but us from evil. We must pray to God and God sees us and if God will love us. We cannot go to heaven if we are wicked. When we shall die we shall go to either heaven or hell. God preserves us day and night. We do not know but we hope God preserves us. We think Jesus Christ will be our saviour. I composed myself wrote this letter. I have written this letter to Thomas.

I am your affectionate friend.

A Youth of ten years of age composed the following letter, and gave precisely, without suggestion or alteration, the replies to the following questions which were proposed to him one day by his instructor. He had been a little more than eleven months in the Asylum, and before his admission was able only to write the names of the most common objects.

Hartford April 3d 1818.

MY KIND SIR,

I begin to meditate a letter to you I shall come here back, I think of my father would be very sorry, you must often think of all the deaf and dumb.—Mr. W. begin to think

he will go to New York. You must often very industrious, you will be very well.—We have no a new asylum, but the masons will not cause the asylum. The pupils are learning and meditating and composing and knowing and remembering and understanding and improving very fast.—Mr. C. is always praying to God that all the deaf and dumb and Mr. W. and Mr. G. will be very well. I wish to write a long letter to Mr. G. and T. G. Miss A. G. told me I shall write a long letter to your brother T. G. but I do not know him and I fear. It is pleasant, the grass grows a beautiful. God would give you your health

I love very my friend T. G.

I am your affectionate friend.

1. What is your soul?
My soul is spirit is very strong, my soul hates my sins.
2. Where is your soul?
My soul is in my body.
3. Is the soul like the body?
No; my soul is like the body.
4. Where will your soul go when you die?
I do not know my soul will go to either heaven or hell
5. Who makes the soul holy?
God makes the soul holy.
6. Explain what is holiness?
Holiness is good and kind and true and just and pure and powerful and wise and benevolent and blessed.

From a Merchant in Cologne to the British and Foreign Bible Society.

Cologne, Dec. 28, 1817.

Let me mention an anecdote of a Catholic soldier, who had taken with him a New-Testament to Breslau, and afterwards thus wrote to his mother:—"What an excellent book is the New-Testament!—Twelve of us assemble every evening in the barracks; one reads, and the others listen to the glorious things spoken there. Should I ever return to you, my dear mother, you shall find a son in me, quite different from what I was. I read now so many good things; and as a soldier, I am taught the useful lesson of obedience, which I had never learned before."

From a Catholic Clergyman in Switzerland, to the B. F. Bible Society.

January 7, 1818.

I have received gratuitously several thousand copies of Leander Van Ess's German New-Testament, which I have circulated far and near, and which are eagerly read by old and young. For the French part of Switzerland, I do not possess such easy means of supply, as for the German. In order to cultivate this portion of the Lord's vineyard, I applied to Basle, and soon afterwards received a thousand Testaments of Dé Sacy's version. But those appear only a few fragments, when I represent to my mind one hundred thousand souls to be provided for, I have to encounter a great many strong prejudices, enforced as they are by the authority of two Papal Nuncios, and other ecclesiastical superiors; but a full persuasion, that the Lord demands my feeble services in this sacred work, has fortified my mind, so that I can courageously proceed in combating those prejudices, by my public and private instruction, as well as by fervent prayer; and the evident blessing of the Most High accompanies our exertions. Many parish ministers join me, and aid me with word and deed.

May I once more repeat my earnest request, that you will support me with your powerful arm, nerved as it is by the Almighty, in order to satisfy the hunger of so many souls in Switzerland, after spiritual nourishment, and to present them with the oracles of truth, or to sell them at a cheap rate?

IMPORTANT FACTS.

The Minister of Marine in France has presented to the Chamber of Deputies a project of a law to put an end to the Slave Trade, by exposing every vessel to confiscation which shall be found employed in that business.

The Ladies of Salem have established a Sabbath School for the benefit of the free blacks in that place.

The Treasurer of the National Bible Society has acknowledged the receipt of \$5,023,58 cents in the month of June.

An important association has been formed at Baltimore by the name of "The Protection Society of Maryland." The object of the Society is to afford protection to the black and colored people of that state against the trade of kidnapping and various species of cruelty.

The Legislative Council of Maryland have passed an Act that "all persons professing the Christian religion who hold it unlawful to take an oath on any occasion, shall be allowed to make solemn affirmation in the manner the Quakers have heretofore been allowed to affirm."

On the 9th of January last a School was opened at Madrid in Spain on the plan of the British and Foreign School Society.

A Ladies Auxiliary Bible Society has been formed at Liverpool; 600 Ladies are engaged in it.

MURDERS, FASHIONABLE AND UN-FASHIONABLE.

A duel took place at Edgefield between a son of John Simkins and George McDuffie, Esquires, in which both fell and immediately expired. "Both of the deceased were of high standing in society."

At Sacket's Harbor a duel has been fought between two Soldiers with muskets. *James Hanway* was successful and killed his brother, by the name of *Varian*. Hanway has been convicted of manslaughter and sentenced to *ten years imprisonment*. Had the combatants been generals no such punishment would have been inflicted on the conqueror.

At Albany a soldier of the name of Hamilton shot Major Birdsall of the U. S. army; the Major expired in about two hours. Hamilton will undoubtedly be executed for this revengeful and atrocious act. We know not that any apology can be made for him, excepting that he was probably subject to the same kind of *insanity* by which public wars of revenge are produced. Had Hamilton killed a hundred Seminoles, each of them as innocent as Major Birdsall, he would have been extolled as a hero.

Between Albany and Hudson, the

Capt. of a sloop struck a man with a spade and instantly killed him.

A woman died in Shodack, by wounds wantonly inflicted by her husband.

At Nottaway Court-House, in Virginia, a rencontre took place between Dr. Bacon and Dr. Harding each party using a dirk; each of these *brave men* were wounded—the latter died in three days after the "*glorious battle*."

To crown the whole; after taking Pensacola by war in a time of peace, Major General Jackson, on the 31st of May, 1818, issued an order by which Captains M'Gill and Boyle were required to raise "two companies of Alabama mounted volunteers and proceed forthwith to Perdido and scour the country between it and Mobile and Pensacola, and *put to death every hostile warrior that may be found*."

—"One murder makes a villain—Millions a Hero."

Such is the state of things in this "enlightened age!"

ORDAINED.

At Keene (N. H.) July 1st. Rev. Zedekiah S. Barstow over the Congregational Church and Society in that place. The Introductory Prayer was made by the Rev. Mr. Cooke of Acworth. Sermon by Rev. Mr. Woodbridge of Hadley, from Titus, ii. 15. "Let no man despise thee." Consecrating prayer by Rev. Mr. Fish, of Marlborough. Charge by Rev. Mr. Wood, of Chesterfield. Address to the Church and Congregation by the Rev. Dr. Thayer, of Lancaster. Right Hand of Fellowship by Rev. Mr. Crosby, of Charlestown. Concluding prayer by Rev. Mr. Dickinson, of Walpole.

The facts are memorable, that in every measure of the Church and Society relative to the settlement of Mr. Barstow, and in the proceedings of the Ecclesiastical Council at his Ordination, there was not a dissenting vote.

At Shrewsbury, the 17th ult. Rev. Elias Megregary, to the pastoral care of the Baptist Society in Shrewsbury and Boylston.

At Franklin, Del. Co. N. Y. Rev. Elisha Wise, was ordained an Evangelist.

INSTALLATIONS.

On Wednesday, the 22d ult. the Rev. Bela Jacobs, was installed over the Baptist Church and Society in Cambridgeport. The Rev. Mr. Grafton, of Newton, addressed the Throne of Grace; the Rev. Mr. Sharp, of Boston, delivered an appropriate discourse from 2d Corinthians, 5th chap. 20th verse; the Rev. Dr. Gano, of Providence, gave the Charge; the Rev. Dr. Baldwin, of Boston, presented the Right Hand of Fellowship. Concluding Prayer by the Rev. Mr. Williams. The services were highly interesting and appropriate.

At Albany, Rev. Thomas McAuley, LL. D. professor in Union College.

OBITUARY.

Died—In Boston, July 17, Edward Tuckerman, Esq. aged 78.

In Keene, N. H. Hon. Daniel Newcomb, 72.

In Baltimore, Rev. Dr. C. L. Barker, 60.

In Wallingford, Vt. Rev. B. Osborn.

In Yarmouth, John Elridge, Esq. aged 54.

In Billerica, Joseph Blake, Esq. aged 80.

In Brownville, Samuel Jackson, a minister of the Society of Friends, aged 69.

In Williamsburg, Hon. Thomas Nelson,

There were 79 deaths in N. York in the week ending July 4. Ten of them by drinking cold water.

In Philadelphia, on Sunday, July 12, seven persons died by drinking cold water.

At Bladensburg four persons were killed by an explosion of the Powder Mills.

In Ontario County six persons were killed with lightning within ten days.

In Woodstock, N. Y. Rev. Jeremiah Romeyn, one of the ministers and an honorary Hebrew professor in the Reformed Dutch Church.

In Washington City, John Hewitt, Esq. Register of Wills and Clerk of the Orphan's Court of the county of Washington.

In Ohio, Charles Reed, who, in an insane fit, beat out the brains of his son, an infant, struck his wife on the head with an iron wedge, and completed his career, by cutting his own throat with a dull knife.

CANDIDATES FOR THE MINISTRY.

Mr. Thomas Tracy, Cambridge.

Samuel Gilman, do.

John Allyn, do.

John A. Shaw, do.

P. Osgood, do.

Alvan Lamson, do.

F. W. P. Greenwood, do.

Andrew Bigelow, do.

Seth Alden, do.

Jonathan P. Dabney, Salem.

E. Q. Sewall. Concord.

The following sentimental thought was written by a *Sailor* who felt and reasoned like a Christian. S.

"Still tost tempestuous on the sea of life,
My little barque is driven to and fro,
With wind and waves, I hold unequal strife,
Nor can decide the doubtful course I go,

Contending passions, are the storms that rise,
And errors, darkness, clouds, the mental ray,
The lamp of reason, seldom gilds the skies,
With lustre equal, to direct my way.

But there's an hour, when every storm shall cease,
All darkness fly, and brilliant suns appear,
My barque be sheltered in the Port of Peace,
And ride eternal at an anchor there.

Evening Gazette.